[81] are not sex-ridden; it is we who, by outlawing the impulses, which we
831 subtly stimulate in our romantic ideals, our literature, music, and art in general, create for ourselves neuroses and psychoses, maladjustments and perversions. The Lovedu have no problems of sexual adjustment or compatibility: their attitude is a matter-of-fact one. Sex is handled with moderation: men are warned against the dangers of excessive promiscuity, they learn from their proverb that 'A woman's pubes may break up the family', but passion is not esteemed and sex techniques are wholly undeveloped. In ritual, sex is symbolized to some extent, but only as an aspect of fertility, not as a sensual pleasure, while obscenity is inconspicuous and must sometimes be rationalized, as if it were questionable even under the auspices of the ritual. The fertility theme in itself pushed far back, so that it is unrecognizable in the symbolic background.

[38] The Lovedu are innocent of Lesbian practices. They are also revolted by what they believe the Shangana-Tonga in their midst tolerate—namely, the marriage of immature girls to old men, who they say sometimes manually enlarge the vagina of these girls; and they regard as disgusting that extreme measure of Shangana-Tonga women, who in impotent rage against a man may display their genitalia. Yet the Lovedu are not unversed; modern conditions are making nubile girls breast-conscious, so that they are beginning to wear attenuated bodices; young men admit to being aroused by the sight of the inner, smooth surfaces of women's thighs; and significantly the common word for the female sexual organs is *nadimoni* (place of the gods) or, among old women, *Mimgadi* (a charm or object made sacred by association with the gods), and for the penis, *hoyo ya matse* (staff of the village). In the one case of exhibitionism we now tried before the *Mowi*, the culprit, a man, was dealt with tolerantly as if he were an irresponsible madman; masturbation among children is looked upon as 'playing with' the sexual organs, and among boys it is indulged in less for its sexual satisfaction than to prove to their mates that they have reached maturity. The Lovedu do not suffer from guilt complexes because sex is not a temptation to be resisted by painful effort of will.

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[8] Again, within the family there is little of that assertion of authority that among us leads to the development of an Oedipus complex. One finds neither stern paternal authority nor fierce resentments and compensatory day-dreaming among children. In the *Mowi* authority is distributed, in the work party dominance is resented. There are no institutions that foster the development of strong personalities. Recognition is not given to supermen, and there are no great heroes in Lovedu history. The precocious child is a potential witch and the authoritative councillor is liable to be regarded as intoxicated. One day the great councillor of the queen conducted the proceedings of the *Mowi* in what appeared to us to be an expeditious manner, taking command of them, silencing irrelevancies, and crisply announcing his decisions. We could not help remarking upon the masterful exhibition, the order and efficiency, but our remarks caused great surprise and we were told that only a drunken man could have been guilty of the ignominious display. Modesty, not arrogance, and dignity, not assertion, are great virtues.